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PAPER

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The Pacific Churchman

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APRIL 15, 1905.

EASTER.

Easter is not the release from Lent, but the completion of Lent. Too often it is thought of as merely opening the way to a return to ordinary and normal habits of life. As such the relation of the two seasons would be meaningless. But Lent as a preparation for Easter is the result of a need which was actually felt; that for which Easter stands is impossible without that which Lent symbolizes. Easter represents for Christ completion, victory, the beginning of the real life in glory. But before He could be glorified it was needful that He should pass through humiliation and the gates of death. Easter represents for us the normal Christian life, filled with the Divine Presence glorious, joyful, victorious over sin. But that life is attained only by self-sacrifice, self-mastery, self-denial. It is attained in and through humiliation of spirit and burial with Christ. As, then, we approach Easter, let us approach it with the prayer that it may be a time of completion, that it may be the beginning of a new life upon a higher plane and that this higher reach may be made possible by truer use of the opportunity which Lent has offered. So only can we hope to grow toward the perfect life.

TO TAKE. TO TAKE OR NOT

That is the question which has been set before the American Board of the Congregational Churches by some of the most influential clergymen of the denomination. Mr. Rockefeller has offered one hundred thousand dollars. The Board is inclined to take it. A sub-committee has recommended that it be accepted. Dr. Washington Gladden and a host of followers have protested. The religious and secular press have taken up the question, and rightly, as one of real significance. To us it appears a question where all the argument of reason and all the resources of casuistry say "Take," but where the robust Christian conscience, dealing not with ethical subtleties, but with plain moral facts, cries, and must cry, "Do not take." It is easy to show that it is right to take. No sensible man can feel, for example, that money is "tainted." The question for me in any ordinary dealings is whether I have gained my money honestly and use it well. That I might, by investigation, trace it to an original theft does not affect my possession. The American Board could not be said to be receivers of stolen goods; for it has been proved in no court that Mr. Rockefeller is a thief; nor would any one suppose for a moment that the Board would intentionally become accessory to any dishonest methods. Again, as the committee of the Board asserted, it is not the Board's business to inquire as to how money has been gained. It cannot employ detectives, constitute itself a court, pass judgments in every case where money is offered. That is certainly true. It is equally true that every man has a right to give. If a man enters a church, as one able casuist has pointed out, he has a right to put his offering upon the plate. We cannot believe that anyone would take the ground that if the American Board had received one hundred thousand dollars in *bank notes* as it would come in an offering, or in the impersonal way in which money is given for parish support, the Board ought to raise any question about it. Furthermore, it is a very dangerous precedent to pick out one man, and him uncondemned by the law, for special condemnation. It is obviously a kind of moral or spiritual lynching. It is pretty sure to be unjust. It does not go to the root of the evil. It seems an outburst of hysteria, as one journal has asserted. All that may be true. Indeed, every one of the considerations brought forward seems to be sound and unanswerable. One cannot escape the net of the fowler. Turn whither one will its meshes entrap. There is nothing to do, then, but rip the net. But no! We are mistaken. There is something else to do. One influential journal advises taking the money, but welcoming the protest against it because it evinces the tenderness of the public conscience. Sit down in the midst of the meshes, but be so thankful that you did want to get out. The ability to prophesy "smooth things" is not gone from us yet; but for ourselves we cannot take so easy a method. We prefer to rip the net.

The protest represents the "tenderness of the public conscience." It represents the frank, robust, untrammeled conscience voicing its abhorrence of iniquitous methods in business. It may be true that Mr. Rockefeller is no worse than others; that he is personally honest; that up to his light he is a sincere Christian. The fact remains that he stands for a system which is abhorred by the American people—a system which ruins others for its own gain, which bribes legislatures, which frankly puts the civil law in place of the ten commandments. Of this system the Standard Oil is the best known and most abhorred representative. Of the Standard Oil Mr. Rockefeller is necessarily to the world at large the personal embodiment. It is hard that he should suffer (if he does suffer) more than another; but from that kind of responsibility there is no escape. It is inevitable that against *him* the protest should be directed. It springs from a sincere unwillingness to be involved, as having the appearance of condoning it with anything that the system represents.

The protestants are not fanatics; they are not radicals nor revolutionaries, nor haters of the best things which wealth makes possible. They are simply manly Christians. To heed their protest the American Board does not need to commit itself to any final judgment. It needs only to allege the apostolic precept, "If meat cause my brother to offend I will eat no meat."

The one really valid criticism of this reliance upon the natural outburst of conscience is that it does not represent a principle capable of general application; that it is a spasmodic kind of thing, and that the church is not consistent in its attitude towards wealth. Of that we shall have a word to say in a later issue.

THE ORIGIN OF THE NAME EASTER.

In his response, in the year 601, to the question of Augustine as to what he is to do with the pagan temples which he finds in Southern Britain, Gregory the Great informs his questioner that, wherever they are well built they are not to be torn down; but if they contain idols these are to be abolished, and the buildings themselves are to be dedicated to the services of the Christian faith. Furthermore, Gregory points out that, in connection with the people's ancient worship, opportunities will be presented to the teachers of the new religion for tactful and considerate action: especially may the recurrence of any national festival be made the occasion for exemplifying the superiority of the newer over the older, and for supplementing the lower with the higher faith. In a very real sense the Roman bishop is giving voice to what has since his time been the peculiar note of Anglican Christianity—its sanity and breadth of view. It is doubtful if anywhere in Christendom, except possibly in the traditions of the Gallican and Venetian churches during the period of their noblest activity, the effort of Christian teachers to permeate the whole of a racial consciousness, and so to nationalize the Christian faith, found so firm a foothold as it did in the British Island. From the beginning there has been evident a determination to leaven the whole consciousness simply by taking up into the higher view and sanctifying whatever of high or holy had already a foothold in the national life. What the early undivided church did with the nobler channels into which the life of Greece and Rome had flowed, that the greater Anglican teachers all along have attempted to do with the moulds upon which British and Saxon life had shaped themselves: they have attempted to add a deeper sanctity to that which was already sacred—to pervade with a more august solemnity that which was already invested with solemn and imperious attributes.

Among the many surviving evidences of the success of this undertaking scarcely anything is more instructive than the history of the name by which, among English-speaking men, the Resurrection Feast to-day is called. In the case of the nations whose languages and institutions have been shaped by Latin influences Easter is known by some term which preserves the memory of the connection of the Resurrection morning with the occurrence of the paschal feast. "Pasqua," "Pascua," "Paques"—by such names to the Italians, the Spanish and the French designate the church's festal day. In Britain, however, and wherever the influence of the British race has gone, the feast is known as "Easter"—the day of the goddess of the spring or of the dawn—a name apparently closely related to the Eos, or dawn god, of the Greeks.

It is not possible to discover either the exact manner in which our early ancestors celebrated their national "Eostre," or the precise belief which led to the institution of their annual resurrection ceremonies; but we shall perhaps do well to bear in mind the fact that early authorities are unanimous in testifying to the religiousness and the profound learning of the British Celts, and that in his apostrophe to the Druids—dating from almost exactly the time when St. Paul was writing his Epistle to the Galatians—Lucan, the Roman poet, tells us how from them he learned that "the bourne of man's ghost is not the sunless grave nor the pale realm of the monarch below. In another world man's spirit survives still. Death, if your lore be true, is but the passage to enduring life." Rather singularly it is only within a year that the full significance of the vast Druidic remains standing within sight of the spire of Salisbury has been uncovered to us by the researches of a distinguished archæologist and an equally distinguished astronomer—Mr. Penrose and Sir Norman Lockyer—but it is now almost certainly established that what we have in Stonehenge is a vast astronomical and solar observatory dating from before the days of Homer and preserving the memory of the pains taken by the early Britons to determine the time of the annual recurrence of the beginning of their flower month—May. That from immemorial ages the British race attached a peculiar significance to the revival of the life of the natural year is attested not only by the adoption of their name of "Eostre" as the designation of the feast of Christ's resurrection, but by the fact that in Celtic Britain springtime customs still survive whose origin has long been lost, but which evidently antedate by many centuries the conversion of the island to the religion of the Cross. In one of those illuminating paragraphs which would seem to attest his own Breton origin—an origin unhappily overlaid by the skepticism of the Paris of 1845—M. Renan speaks of the British Celts as "that race naturally Christian"; and two of the latest investigators of Druidical beliefs—M. Reynaud and M. Henri Martin—contend that the Druids were not only in possession of a secular learning at least equal to that of the early Greeks, but that they were also the possessors of a Christic belief scarcely less sublime than that of the early Hebrews. To what extent these two contentions are well founded it is perhaps impossible to determine; but we recall the fact that the Druidic system was not idolatrous, that the British Celts had no temples and no images, that the cardinal tenet of their religion was the doctrine of the immortality of the soul, and that under their cult of the mistletoe—that plant having no earthly root yet golden-green alike in summer's heat and winter's frost—they visualized their conception of the spirit which was undying and which depended for its existence upon its relation to a higher world.

It was to a people having this natural religious receptiveness that the teachings of the Gospel first appealed towards the end of the second century; it is apparently to them that we owe to-day the name of the festival by which, among English-speaking Christians, the resurrection of the Church's Head is known. In the presence of these two facts the mind goes back to the language with which the lips of the Apostle to the Gentiles startled the ears of the Athenian as he stood upon the hill of Ares: "God hath made of one blood all nations of men that dwell on the face of the whole earth, that they should seek Him, if haply they might feel after Him and find Him, though He is not far from any one of us; for in Him we live and move and have our being: as certain even of your own poets have said: 'For we are also His offspring.' Whom therefore ye ignorantly worship, Him declare I unto you." W. H.

EASTERTIDE.

"Come! See the place where the Lord lay."

Bright Eastertide, with happy, glorious morn
Dawning in splendor o'er our night of gloom,
Reveals to us once more that empty tomb
All angel-kept! Oh, let our souls forlorn
And these dull eyes by weeping vigils worn,
Seeking not Life, but Love's unending doom,
Read and believe the witness of that room
Where died Despair, and heavenly Hope was born.

Yet not to him who only stoops to see
Through the dim light the empty winding-sheet
Will be revealed the full, glad mystery,—
But only he whom Love with eager feet
Leads down into the very tomb, shall read:
The Lord is risen! He is risen indeed!

JULIA H. S. BUGEIA.

EASTER LILIES.

Aye, the lilies are pure in their pallor,
The roses are fragrant and sweet,
The music pours out like a sea wave,
Breaking in praise at His feet.
Pulsing and passionate praises,
That Jesus has risen again.
But we watch for the sign of His living
In the life of the children of men.

Wherever a mantle of pity
Falls soft on a wound or a woe,
Wherever a peace or a pardon
Springs up to o'ermaster a foe:
Wherever a soft hand of blessing
Outstretches to succor a need,
Wherever springs healing for wounding
The Master is risen indeed!

So fling out your banners, brave toilers,
Bring lilies to altar and shrine,
Ring out, Easter bells, He has risen!
For you is the token and sign;
There's a world moving sunward and Godward;
Ye are called to the front; ye must lead!
Behind are the grave and the darkness:
The Master is risen indeed!

MARGERY'S LESSON.

By Annie Wilson.

"Our hearts be pure from evil,
That we may see aright
The Lord in rays eternal
Of resurrection-light;
And listening to His accents,
May hear so calm and plain
His own 'All hail,' and hearing,
May raise the victor strain."

It was very hard that just when Margery was trying faithfully to carry out her plans for a very strict keeping of Lent, she should be taken ill with a lingering fever and so deprived of attending the daily afternoon services as she had pledged herself, and to be able to eat only those dainties which she had forsworn.

"I can't understand it, mother; just when I was doing so well in keeping Lent, that I should have to give it all up and lie here, doing no good to any one."

"Perhaps it is God's way of helping you to true self-denial. Try and bear your illness with patience and cheerfulness and give up all thought of your own plans for keeping Lent. To do God's will is our first duty, dear child."

"I'll try to be patient, mother, but I don't see how you can expect me to be cheerful, under such circumstances."

The mother sighed and left her, well knowing it was useless to argue, after willful Margery had made up her mind.

And Margery was patient and uncomplaining, but in a dreary, pathetic manner most trying to those about her. How could she be cheerful with so much to bear? she thought.

The little society which she had started among her young friends for the purpose of sewing for some Indian children would have to pass into other hands, and Margery dearly loved leadership. Then, too, she had formed so many plans for earning her Easter offering which she had inwardly resolved should be the largest in the class; all the rehearsals for the Easter Carols must be given up after the organist had told her that her clear, strong voice was of great help at the practice. Yes, it was very hard!

So Margery lay and brooded over her disappointment, thus retarding her recovery, but feeling satisfied with herself in not complaining. Her girl friends came day after day with accounts of their doings, hoping to arouse her interest, but in vain. They came from the weekly meetings of the society to report progress and show her the results of their work, but she turned wearily away from them all.

Discouraged in their efforts to please her, the girls gradually gave up coming to see her; only Alice, her bosom friend, would not yield. Almost daily she would run up to her friend's room with a bright story to tell, a word of sympathy and a loving kiss; but never mentioning the fact that she lost many an opportunity to earn her own Easter offering by thus giving up her spare time to cheer her friend.

Holy Week came, finding Margery convalescent, though still weak and listless. The good rector dropped in with his bright smile and cheery word whenever his many duties permitted.

"Easter joy will come, Margery, to those who have lived near their Lord during this Holy season," he had said on leaving her on Easter Even. "I am going now to the church to place the sign of the Cross in Baptism on some little ones. You can help us by your prayers that they may learn to fight manfully," and, with a parting blessing, he left her.

Quiet tears flowed down the girl's cheeks as she lay alone.

"Easter joy is not for me; I have not lived near my Lord. I have not fought manfully. I have simply endured that which I could not prevent, and I dare not expect an Easter blessing—the true Easter joy."

Musing thus, she fell asleep, and she dreamed that three bright and beautiful angels hovered over her. And one came to her and said: "I am Faith, and am gathering together an offering for the Crucified One. What is thy gift?"

With drooping head and burning cheeks, the child replied: "Alas! no gift have I to offer! My Lent has been spent in repining. No cheerful submission or gracious act has been mine."

And the Angel of Faith, with drooping wing and saddened face, glided away, and in her place stood the starry-eyed Angel of Hope.

"I, too, would present an Easter offering to our Lord from His little ones, and have come for yours. A rich offering it should be, with your golden opportunities for self-denial in this Lenten season. What wilt thou offer to the dear Lord who died for you?"

Overwhelmed with remorse, the child cried to the angel, "Dear Angel, pass me by! My golden opportunities have been wasted, and I am empty-handed."

The starry-eyed one laid a gentle hand upon the bowed head of the contrite child, and vanished.

A voice of thrilling sweetness sounded on the ear of the penitent, and, looking up, a vision of ineffable sweetness met her wondering gaze.

"I am Love, dear child, and am come to gather up earth's choicest gifts to lay at the feet of our Risen Redeemer. What gems have you to offer? Prayer, self-renunciation, cheerfulness in trial, self-forgetfulness, all these are the jewels which best please the Master."

In an agony of tears the child cast herself at the feet of the angel.

"Oh, Angel of Love! sweet Angel, pity me! I am unworthy to be in thy pure presence! I have been selfish and surly; my thoughts have all been of self-pity, and I was satisfied to have it so! And now Easter is come and I have no offering!" And in her grief the child clung to the glittering robe of the angel.

"Child of earth," said the sweet, sad voice, "thy loss is great—but be comforted. Though thy Lent has passed without fruit, yet these tears of penitence will I gather up and present as bright jewels to thy Risen Lord. There is joy in heaven over one sinner that repenteth, and these tears will be received with great rejoicing on Easter morn."

A great peace came over the sorrowing child as the angel vanished, and when Margery awoke the presence of the white-winged ones seemed to pervade the stillness of the little chamber.

Later her mother found a sweet, smiling face greeting her as she entered the room.

"Dear child, how bright you look! Your nap has done you a world of good!"

"Yes, mother dear, it has. I have had a beautiful sleep."

In the dawn of the Easter Day, on her way to the sunrise service, Alice stopped to inquire for her friend.

"I have brought some flowers for Margery," she said. "May I tip-toe to her room and lay them on her pillow so she will find an Easter greeting when she awakens?"

"Yes, dear, you may; it is a sweet thought of a dear, sweet girl," said Margery's mother, as she kissed the bright, young face.

The perfume of the flowers scattered on her pillow was woven into Margery's dreams as she slept on in the early morning, so that when she awoke, there was a delightful haziness in her mind as to bright-winged, flower-wreathed angels, and the form of her devoted mother, who stood beside her with a dainty cup of fragrant coffee.

When the rector looked in upon Margery on his way home from the early service, the changed expression of her face told him that the Easter joy had indeed come to her.

"The Lord is risen!" he said as he clasped her outstretched hand, and the answer came with a radiant smile:

"He is risen, indeed!"—The Young Churchman.

HONOLULU.

Bishop Restarick will need next September three women to teach in his schools in Honolulu. Two will be required at the boarding school for girls, St. Andrew's Priory, and one for the Chinese day school. Those who come should not only be able and apt to teach, but they should have the missionary spirit, which will accept a moderate salary and be interested in the work. The Bishop will be glad to hear from such.

There will be needed also a Priest, who should be married, though this is not an indispensable qualification. The place has a good climate, without any excessive heat. The salary would be $1,200 and a house. If he would teach a small private school he might add to this.

Act up faithfully to your convictions; and when you have been unfaithful, bear with yourself and resume always with calm simplicity your little task. Suppress as much as you possibly can all recurrence to yourself, and you will suppress much vanity. Accustom yourself to much calmness and an indifference to events.—Madame Guyon.

SEVENTH MISSIONARY DISTRICT.

OREGON.

Bishop Morris continues in active service, principally at his desk. He occasionally preaches in one of the city churches, but does not take any long journeys about his Diocese. He is active on his feet and has a strong voice.

The Rev. Thomas N. Wilson, for some time in charge of St. Stephen's Chapel, Portland, has resigned his charge for a year, owing to his own ill health and that of Mrs. Wilson. This is the Bishop's Chapel. Rev. H. M. Ramsey has taken charge in place of Rev. Mr. Wilson. Mr. Ramsey is a Deacon, and a young man of excellent capabilities. This is his first charge.

Rev. C. C. Bruce, for some years Chaplain and Superintendent of the Seamen's Institute, Portland, has resigned. He will visit his relatives in England and from there will go to Valparaiso, where he will make his home. He will still be in charge of Missions to Seamen. The Rev. A. E. Bernays will succeed him in this city.

The Rev. Henry C. Collins, M.D., has been called to St. Paul's Church, The Dalles, and has taken charge. He is very much liked. He comes from Idaho.

The Church of the Ascension, Portland, has taken on a new lease of life. This Church is located on Portland Heights, and though built a number of years ago, only a Sunday School has been carried on, the people in the neighborhood preferring to attend the city churches. Lately it has been repaired and now services are held every Wednesday evening, and with good attendance. It is expected that Sunday services will be established in the near future.

The Rev. J. C. Forsyth, who has been assistant to Rev. William S. Short at Astoria, has resigned.

THE PHILIPPINES.

Since our last letter there have been some further changes in the personnel of this Mission. Miss Roosevelt Johnson had just reopened the kindergarten in the Settlement House in the Trozo district of Manila when the failure of her health necessitated her return to America and the kindergarten is closed indefinitely.

Deaconess Margaret Routledge, a graduate of the training school in New York City, arrived some six weeks ago and is taking charge of the Settlement House.

Miss Clara Thacher, the head nurse of St. Luke's Dispensary, has announced her engagement to Mr. Main, an English business man in Manila. They will be married in the near future and will make their home in Manila.

The Rev. Mr. Clapp of Bontoc writes that he regards the teaching of some who may later come to baptism as the possible nucleus of a well-defined catechumenate. He has translated the creed, the Lord's Prayer and the Ten Commandments into the language of the Igorrotes of Bontoc and has a rather full catechism about two-thirds completed. He has also taken his tent to neighboring towns to heal the sick, teach and help the Igorrote in any way possible.

The Rev. J. A. Staunton, Jr., of Sagada, Province of Le Porto Bontoc, writes that he has baptized eighty-four Igorrotes since he opened our new station at that place, and most of them attend the celebration and receive instruction every Sunday.

Owing to the abandonment of the army post at Caloocan the services there have been discontinued. Mr. Graham, who had charge of the work at that place, is at present in Japan superintending the printing of a translation of part of the Bible into some of the numerous dialects of the nations of these islands.

The Columbia Club, the prospectus of which was printed in the Pacific Churchman of February 1st, has already a membership of over 150.

The congregation of St. Stephen's, our first self-supporting Church in the district, has pledged over $3,000 yearly for the support of the work of the parish. The Rector, the Rev. Mercer G. Johnston, is still living in the Bishop's House, but ground will soon be broken for a rectory, to be built on a lot secured by the forethought of some of the first representatives of the Church in the islands.

On Sunday, March 5th, Mr. Studley baptized three Chinese in the Chinese chapel in the district of Binondo. These were the first members of the congregation that Mr. Studley has gathered to receive Christian baptism. Most of the members of the congregation have already been baptized either in one or other of the various Protestant communions working in the Province of Fukien, China, whence most of the Manila Chinese come, or by the Roman Catholic clergy of the Philippines.

CONVOCATION OF SAN FRANCISCO.

The regular spring meeting of the Convocation of San Francisco has been arranged for Monday, May 1st, in St. John's Church, San Francisco. There will be three sessions at 11 a. m., 3 p. m. and 7:45 p. m. In the morning there will be the Celebration of the Holy Communion. In the afternoon there will be a Round Table Conference of the Sunday School Institute from 3 to 5, when some or all of the questions appended will be discussed. This meeting will be presided over by the Chairman of the Diocesan Sunday School Commission, and it is earnestly hoped that teachers will come prepared to talk on such topics from this list as they may themselves select. It is especially desired that each Clergyman will appoint at least four teachers from his Sunday School, making some personal inquiry as to their being able to be present, and that these four from each school will be sure to come and bring as many more as possible. If for any reason this should come under the notice of any member of a Sunday School from which no teachers have been appointed to attend this Institute, the officers of the Convocation would be glad if such teacher would accept this as a personal invitation to be present.

The evening session will begin at 7:45 and will be the regular business session of the Convocation. At this time, besides such regular business as it may be necessary to transact there will be addresses from certain missionaries at work within the Diocese, and also there is expected to be a discussion of the Apportionment of the Apportionment.

The whole Convocation meeting promises to be of more than usual interest, and we confidently expect large attendance.

ROUND TABLE CONFERENCE QUESTIONS.

Questions for the Round Table Conference of the Sunday School Institute, to be held in St. John's Church, San Francisco, May 1, 1905.

1. How can we secure regular attendance?
2. How can we secure prompt attendance?
3. How can we best hold our children from confirmation to maturity?
4. How may discipline be best maintained?
5. How can we best teach reverence and worship?
6. Should the Sunday School service be held in the Church?
7. Which is best for the Sunday School: the Church Hymnal or a special hymnal?
8. Should Prayer Books be used for the Sunday School service?
9. How far should the Sunday School prepare for Confirmation?
10. Which is the most satisfactory system of marking the studies?
11. How far may written examinations be used to advantage?
12. Should children study their lessons in school or at home?
13. Is it helpful to send reports of the children's work to the parents?
14. Should such reports be sent monthly, quarterly or annually?
15. Should children be graded according to their status in the public school, or according to their knowledge of the Catechism or Bible?
16. Has any one been able to make the teachers' class a success?
17. What use should be made of prizes?
18. Are excursions and picnics desirable?
19. How can we educate our children in giving?
20. Should the Sunday School be self-supporting, or supported by the parish?
21. How can the Sunday School library be made useful?
22. Should Sunday School teachers call on their pupils?
23. How shall we increase the staff of teachers?

AN APPORTIONMENT CATECHISM.

The following is taken from the Parish paper of Grace Church, San Francisco, and is certainly worthy of a wider circulation:—

What is the Apportionment Plan? It is a plan adopted by the General Convention in San Francisco (1901) to raise the amount required for the General Mission Work in the Church, by fair and equable proportionment from the various Dioceses.

How has this amount been raised hitherto? It has never been wholly raised. The old precarious way of unsystematic offertories on particular Sundays fell so far short in results that the Board of Missions, consisting of fifteen Bishops, fifteen Presbyters, and fifteen Laymen had to struggle with a chronic deficit, and the Missionaries, the pioneers of the Church, the men on the firing line, were half starved half the time.

Who was the author of the Apportionment Plan?

Bishop Brewer, of Montana.

The Apportionment Plan having been applied by the Board of Missions in New York to the various Dioceses, what was the next step?

The Dioceses had to apply it to their Parishes, each Parish being asked to contribute a fair and equable share of the amount apportioned to the whole Diocese, the share in each case being fixed by a committee of clergy and laymen upon the basis of the Parish income and its contributions for all general purposes.

The apportionment having been applied to the Parishes, what is the next step?

The next step is for the Parish to bring it down to the individual, for we are all members of one body, and it is obviously not right that the benevolences of the Church should fall upon a select few.

But besides the apportionment for General Missions in the Church at large have we not in our own Diocese adopted the same plan for the work of Church Extension in California?

We have, and because charity begins at home, it is of course our first duty to provide for our own work here in our Diocese, but the aggregate amount of both apportionments is so small and reasonable in proportion to our strength and our means, that no Parish with any sense of its duty or any true Christian spirit will ever seek to shirk the payment of the full amount, down to the uttermost farthing.

What is the whole amount of our obligation as a Parish to the benevolences of the Apportionment Plan for the years 1904 and 1905?

The whole amount, as given in "Pastoral No. 4," is $2,360, divided as follows: $939 for Diocesan Missions, $800 for the Bishop's Salary and Convention Fund, and $621 for General Missions.

Of this sum has not almost one half been already promised in pledges?

It has; for about $1,000 has been guaranteed in pledges from twelve Parishioners.

How is it proposed to raise the balance?

It is proposed that every adult member of Grace Church shall pledge himself in one of three classes for a definite monthly contribution. Class A, $2; Class B, $1; Class C, 50 cents. This will bring the apportionment down to the individual, and without taxing any one unduly, in a Parish of three hundred communicants, easily enable us to go into Convention next January with all our debts paid.

N. B.—Pledge cards will be sent out during the week to every member of the Parish.

LENT AND THE OPERA.

The opera season about to open in San Francisco will present unusual attraction. Of the people of this Parish, there may be a few who, like Charles Darwin, do not love music; many have not the means to pay the great price demanded for tickets of admission; there are also many who, in obedience to the Lenten rule of the Church, will of purpose deny to themselves what would be a keen pleasure. Often the forms and observances of the Church are also the good form of the world, for our civilization is partly Christian. Again, the proper thing of the world becomes an impropriety in the eyes of the Church. There can be no doubt where the course of a Churchman should lie when the Church and the world make separate paths. The Lenten fast is not as binding as the seventh commandment. More essential to the life of the Church and the welfare of the Republic is the Christian Sunday than the holy season of the Forty Days. We would not say nor intimate that to attend the opera in Lent is to rebel against the Church. But a child-like love of the Church will probably show itself in a spontaneous obedience at this time when a peculiar temptation comes; and a delicate sense of the proprieties ought to lead one away from the opera and from the very atmosphere of the theater at a time when the Church approaches the anniversary of her Lord's "death." The Lenten rule is a minor rule. But there is a sense in which moral rules cannot be measured nor weighed, may not be named either great or small. Actions are right, or they are wrong. A deed is faithful or it is faithless. It makes for the progress and honor of Christ's Kingdom, or it does not. Either we are bound by the Lenten rule or we are not. The world jests of Lent, and the humorous papers make it the subject of caricature. Lent is popularly regarded as a polite affectation and a religious fiction. On just such an occasion as this, the world watches you narrowly, with amusement if you yield, with secret respect for you and your Church if you keep your fast. The anniversary of your Saviour's death is near. The call of your Church is to prayer and penitence. How sadly you need to learn to pray! How much there is of which you should repent! And on the Cross of Golgotha the Saviour is once more lifted up, as at this time, for the sins of the world.

The more attractive the theater, the more sweet and holy become a Passiontide that is spent with the Master, and the more bright is your opportunity to bear silent witness for Christ and His Church.—St. Luke's Weekly Leaflet.

REMINISCENCES OF OLD LYME, CONN.

(From the letter of an Oregon clergyman, a native of "little bold Connecticut.")

I know Old Lyme very well indeed, and I know the reputation of the school "Boxwood" as second to none.

Old Lyme is a beautiful New England country town, and many of our famous men have come from there. The village has a broad street, overarched with elms. It is beautiful at all seasons of the year. In winter the branches are like the tracery on the roof of a cathedral.

The place was an important one in early days, it being on the stage road from New York to Boston, and at the ferry over the Connecticut River. The old stage road is still in use, and mile-stones which were set up by Benjamin Franklin in 1750 are still standing. He drove over the road in a chaise which had a cyclometer arrangement, and every-time it snapped for the end of a mile a stone was set up. The distances are perfectly accurate.

On the top of the granite hills you can see the glacial scratches made in the rocks where the glaciers plowed up the hills and took them over to make Long Island. On a cold winter day, with a sharp northwest wind blowing, the view from the top of any of these hills over the Sound to Lonk Island is superb.

The Congregational church at Old Lyme is one of the finest specimens of a country Congregational church in all New England. Inside it has the high reading-desk with the winding stairs on each side going up to it. All the finish is mahogany.

Across from the Church is the old McCurdy house, where Washington spent a night. The bed he slept in is still there, I believe.

You will find some most charming people in Old Lyme. . . . Then there is General Perkins, who commanded a brigade in the Army of the Potomac. He was the first man in the breach at Petersburg, when the mine was blown up under the Confederate works, and has several medals or ribbons for bravery in action. The General plays a great game of whist. Also down at Blackhall you will meet other charming people, among them——. He is a good deal of a recluse from ill health, but is one of the most perfect gentlemen I ever knew or saw. He gives one much to think about and he radiates that beautiful and wholesome influence which only a man who is at peace with himself, the world and God can give.

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NOTICE.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

is the Church in the United States organized for work—to fulfill the mission committed to it by its Lord and Master, Jesus Christ. If you are baptized you are a member of that society.

The care of directing its operations is intrusted to a Board of Missions appointed by the General Convention.

These operations have been extended until to-day more than 1,600 men and women—bishops, clergymen, physicians, teachers, and nurses, are ministering to all sorts and conditions of men in our missions in America, Africa, China, Japan, and the Islands.

The cost of the work which must be done during the current year will amount to $750,000, not including "Specials." To meet this the Society must depend on the offering of its members.

ALL OFFERINGS should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Avenue, New York City. They will be acknowledged in *The Spirit of Missions*.

MITE BOXES for families or individuals will be furnished on request.

The Spirit of Missions tells of the Missions' progress, and is fully illustrated. Price, $1.00 per year. Send for sample copies.

Other publications of the Board, giving information in detail, will be furnished for distribution free of cost, upon application. Send for sample package.

Copies of all publications will be supplied on request to "The Corresponding Secretary, 281 Fourth Avenue, New York City."

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. LLOYD,
General Secretary.

Legal title (for use in making wills): THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

OFFICIAL JOURNAL.

March 23.—P. M., confirmed one in private from St. Peter's Parish, San Francisco.—Received from the Bishop of Connecticut notice of the deposition of Harlow Ruggles Whitlock, Presbyter, for cause not affecting moral character.

24.—P. M., took part in services and read committal at burial of the late Mrs. Jane Lathrop Stanford at Stanford University.

26.—III. Sunday in Lent. A. M., celebrated the Holy Communion in St. Paul's Church, Salinas.—In Salinas confirmed one in private.—In St. Paul's Church confirmed nine, with sermon and address.—Evening, in St. Mark's, King City, confirmed one and preached.

27.—A. M., in St. Mark's, King City, celebrated the Holy Communion.—P. M., in San Francisco, meeting of Directors of St. Luke's Hospital.—Received Arthur Cope Dodd as a Postulant for Holy Orders, recommended by Archdeacon Emery.

28.—P. M., at Iona Churchyard, officiated at re-interment of the remains of the late Miss Priscilla McCalla.

29.—Evening, in St. Luke's, Merced, confirmed seven, with sermon and address.—Gave joint consent with Standing Committee to the organization of All Saints' Mission, San Francisco, as a Parish, and appointed the Rev. Burr M. Weeden to preside at meeting for organization.

30.—A. M., in St. Luke's, San Francisco, took part in the burial service of the late John Simpson.

31.—P. M., in Guild Hall of St. Paul's Parish, Bakersfield, met parishioners.—5 P. M., in St. Barnabas Church, Kern, confirmed eleven, with address.—Evening, in St. Paul's, Bakersfield, confirmed ten, and received one into the communion of the Church, with sermon.—Received James Rowland Tredegar Morgan as a Postulant for Holy Orders, recommended by the Rev. Edward Morgan.—Gave Letter Dimissory to the Rev. Horace Marion Ramsay to the Diocese of Oregon.

April 2.—IV. Sunday in Lent. A. M., in St. John's Church, Oakland, confirmed seventeen, received one into the communion of the Church, celebrated the Holy Communion, preached and addressed candidates.—P. M., in St. Matthew's, South Berkeley, confirmed nineteen, including four from the Church of the Good Shepherd, West Berkeley, and addressed them.—Evening, at Cathedral Mission of the Good Shepherd, confirmed eighteen, with sermon and address.

3.—The Rev. Alfred Severiano Clark, faithful priest and gentle soul, passed to his rest to-day after prolonged illness at St. Luke's Hospital.

5.—P. M., in St. John's, San Francisco, took part in the burial service of the late Rev. Alfred Severiano Clark.—At St. Luke's, San Francisco, made an address.—Evening, took part in the United Service at Trinity Church, San Francisco, the Rev. L. C. Sanford being the preacher.

6.—P. M., met with Executive Committee of Seamen's Institute.

7.—Evening, in Trinity Church, Madera, confirmed eight, with sermon and address.

9.—V. Sunday in Lent. A. M., addressed Sunday School of Trinity Church, San Jose.—In same church preached.—P. M., in Trinity, San Jose, confirmed sixty-three, and addressed them.—Evening, in Christ Church, San Jose, preached.

The undersigned would be glad to be advised early of visitations that may be desired in the later months of the present year. WILLIAM F. NICHOLS.

CLERICAL SEMINAR.

The Clerical Seminar met at the Occidental Hotel Monday, April 10th, at 8 p. m. There were fourteen present.

The subject for the evening was the Protestant Dogma of Authority, and the paper was by the Very Rev. N. B. W. Gallwey of San Mateo. It was followed by interesting discussion.

The next paper will be upon the Basis of the Religion of the Spirit. It will be given May 15th by Rev. W. N. Guthrie.

The Librarians of the Church Periodical Club are requested to assemble in the Occidental Hotel on Monday, April 17th, at 2:30 P. M. The special purpose of the meeting is to hear an address by Bishop Rowe on the value of the work of the club to the Church in Alaska.

The interest and attendance at the noonday services for men in the Chamber of Commerce and also at those services held for women in the Masonic Temple are well sustained. Holy Week should mark the climax at both places in attendance and in enthusiasm.

For Good Friday

"Commemoration of the Three Hours' Agony of our Most Holy Redeemer Upon the Cross."

A Complete Service for the "Three Hours," compiled by a priest of the Diocese of New York, and used in a large number of Parishes throughout the Church.

This service will be found most useful and appropriate. The hymns and prayers have been selected with much care, and the private prayers for the Seven Silences are very beautiful.

Paper, **5 cents**, or **$4.00** per **100** net; by mail, **$4.30**

THOMAS NELSON & SONS
37 East 18th Street New York

MANY RECTORS AND CHURCHES

Have not yet begun to send an annual offering to the General Clergy Relief Fund as recommended repeatedly by General Conventions, and as provided for in General Canons.

Good Friday and Easter offer opportunities to place your name and church on the records and thus to begin an act of loyalty and catholicity and blessed, helpful charity to the aged brethren.

"We know that we have passed from death unto life because we love the brethren." The text is a test of life.

An offering is your love in action and made effective.

There are over 450 annuitants on our list; clergy, widows and orphans to be paid quarterly. Help us to deal justly and liberally by them. Do you realize our burden and responsibility in this matter?

THE GENERAL CLERGY RELIEF FUND, THE CHURCH HOUSE, Twelfth and Walnut streets, Philadelphia, Pa., the Rev. Alfred J. P. McClure, Assistant Treasurer.

Church Services

TRINITY, N. E. corner Bush and Gough Sts.
Rev. F. W. Clampett, D.D., Rector, Res. 1818 Sacramento St.
Rev. James Hulme, Assistant.
Rev. David McClure, Ph.D.
Regular Services: Sunday at 7:30, 11 A. M. and 4 P. M.
Fridays, Litany at 11 A. M.
Holy Days, Holy Communion at 11 A. M.
1st and 3d Sundays, Holy Communion at 11 A. M.
Holy Communion every Sunday at 7:30 A. M.
Sunday School meets at 9:30 A. M.

GRACE, corner California and Stockton Sts.
Rev. David J. Evans, Rector. 2345 Broadway.
Rev. A. E. Bernays, Curate.
Sunday, Holy Communion at 8 A. M.
Morning Prayer at 11 A. M.
Evening Service at 7:45 P. M.
Litany, Friday at 11 A. M.
Holy Days, Holy Communion at 11 A. M.
Sunday School at 9:45 A. M.

ST. LUKE'S, corner Van Ness Ave. and Clay St.
Rev. Burr Miller Weeden, Rector, 2150 Van Ness Ave.
Rev. F. B. A. Lewis, M.D., Associate Priest.
Rev. William Edward Hayes, Curate.
Rev. Cecil M. Marrack, Junior Curate.
Services: Sunday, Holy Communion at 8 A. M. Holy Communion on first Sunday of month at 11 A. M.
Morning Prayer at 11. Evensong at 7:45.
Sunday School at 9:30 A. M. Boys' Bible Class at 10 A. M.
Holy Days, Holy Communion at 10 A. M.
Thursdays, Holy Communion at 8 A. M.
Prayer, daily except Mondays, at noon.
Fridays, Litany at 10 A. M. Instruction at 7:45 P. M.

ST. JOHN THE EVANGELIST, Fifteenth St. nr. Valencia.
Rev. L. C. Sanford, Rector. 120 Julian Ave.
Rev. Wm. Higgs, Assistant.
Services: Sundays, 7 and 11 A. M.; 7:45 P. M.
First Sunday, Holy Communion, 7 and 11 A. M.
Other services as announced.
EPIPHANY MISSION HALL, cor. Twenty-fourth St. and Portrero Ave.
Sunday School, 2:30 P. M.
Evening Prayer, second Sunday in the month, 2:30.

PERSONALS.

The Bishop of the Diocese was at King City on the evening of March 26th. Mr. A. C. Dodd, a Congregational minister, looking toward the Church, came with the Bishop and at that time began his work as Lay Reader in charge.

The Rt. Rev. P. T. Rowe, D.D., arrived in San Francisco on Wednesday, April 5th, looking well and hearty, as cheerful and hopeful as ever. He will be here probably about two weeks, being in somewhat of a hurry to get to Sitka to get started with the building of his new house.

The Rev. R. E. Armstrong, some time Rector of the Church of the Holy Name, Swampscott, Mass., preached in St. John's Church, San Francisco, on April 7th. Mr. Armstrong is on his way to the Philippines, to take work under Bishop Brent.

The Rev. W. M. Bours, Rector of St. Peter's Church, San Francisco, has changed his address to 1329 Leavenworth Street, phone Larkin 941.

The Rev. George W. Foote has been elected Associate Priest of Trinity Church, San Jose. His address is 445 Spencer Avenue, San Jose, Cal.

The Rev. John H. Houghton, D.D., Rector of St. Mark's Church, Denver, Colo., has gone over to Christian Science and is about to establish a faith cure establishment.

The City Missionary, Rev. Mr. Kelley, asks us to thank those who have so kindly responded to his request for large Bibles for the Almshouse, and to say that for the present he has enough for the purpose mentioned. But as Chaplain at the City and County Hospital he has very frequent and urgent calls for men's clothing of all sorts. This will be readily understood when it is stated that very often men are taken there sick or injured in some accident and in a condition which makes it necessary to destroy whatever clothing they have on. While in the Hospital a cotton night dress is provided, conspicuously marked as the property of the city. This does very well while the patient is in bed, but when he becomes convalescent, and especially when he is discharged, evidently something more is desirable. The city or the hospital makes no provision for such cases. As far as the small stock of wearable old clothes left by the unclaimed dead will go, or charitably disposed people may send there for the purpose, such needs as have been mentioned are supplied. But still there are frequent calls upon the Chaplain to supply some article or articles of clothing to enable men to present a decent appearance on the street upon being discharged from the hospital. What is wanted is good, whole, partially worn clothes of all sorts. Any one who reads this and has such things to dispose of will do a deed of charity by sending them to the City and County Hospital, addressed to the Rev. D. O. Kelley, Chaplain, or to his residence, 2214 Jones Street, or on being notified the Chaplain will call or send for them. It will be better to send them to the hospital when possible.

The address of the Rev. H. M. Ramsey is 150 Eleventh Street, Portland, Ore. Mr. Ramsey is in charge of St. Stephen's Church, Portland.

The Rev. James H. Smith, who came to California in 1867 as one of the clerical members of Dr. Breck's Associated Mission, celebrated the fiftieth anniversary of his ordination on March 16th in St. Matthew's Church, Brooklyn Manor, Long Island, of which parish he and his wife are members. A pleasant feature of the occasion was an interesting letter from the Rev. C. O. Tillotson of Santa Cruz, who was a student member of the Associated Mission. One incident in Mr. Smith's ministry here was a heroic devotion in attending some smallpox patients. He also did fruitful missionary work in Sonoma County.

The home address of the Rev. Mardon D. Wilson is 2405 Pacific Avenue, San Francisco.

The Palace Hotel of San Francisco has issued a neat little brochure, "Sight Seeing Suggestions," for the convenience of strangers in San Francisco. It is free from advertising, wherein it differs from other guide books. The Palace keeps its lead and recently it has put telephones and steam heat in every room.

Alameda County.—Special Lenten Services.—Following the example of the Brotherhood of St. Andrew in San Francisco, the clergy of Alameda County decided some weeks ago to hold noon-day services during Passion Week in the Novelty Theater, Oakland. A number of well-known speakers were invited, including the Bishops of California and Sacramento; but the plans were formed too late to complete the full list. In view of the difficulty, the Rev. Herbert Parrish, who had already accepted the invitation to be the speaker on Friday, April 14th, kindly consented to take charge of all the services up to that date. Bishop Nichols will preach, as before arranged, on Saturday, the 15th. The services are open to both men and women. This goes to press too early to speak of the results of the effort.

If your lamp-chimneys break, say MACBETH to your grocer—loud!
He knows.

You need to know how to manage your lamps to have comfort with them at small cost. Better read my Index; I send it free.

MACBETH, Pittsburgh.

NOONTIDE SERVICES FOR WORKINGWOMEN.

The arrangement whereby noonday services for men in the Chamber of Commerce have this year been provided for the whole of the forty days of Lent has been followed by one which will provide for working girls a similar service in Masonic Temple during Passion and Holy Weeks. This movement owes itself to the action of a young woman not a member of this Church who approached one of the officers of the order of Daughters of the King, and asked if something could not be done to provide services for working girls along the line already followed at the Merchants' Exchange Building. Steps were at once taken to sound the feeling of the various organizations of Christian women in the city, and a meeting was held at which representatives of the King's Daughters, the Epworth League, the Christian Endeavor Society, the Young Women's Christian Association, the Young People's Baptist Union, the Woman's Auxiliary and the Daughters of the King were present. Meanwhile the use of Masonic Hall at No. 6 Post Street had been offered for the services free of charge and negotiations were at once begun by a committee of women to secure preachers for the several days. Of these preachers five, inclusive of Bishop Nichols and Bishop Rowe, will be clergymen of this church. The rest have been drawn from among the most prominent pastors of the various Protestant denominations around the bay. The services will begin promptly at 12:15 and close at 12:45, and will consist of prayers and hymns, with the creed and a short address. They will be held every working day from April 10th to April 22d inclusive. It is to be hoped that this attempt to deepen the hold of Christianity upon the life of the women of this city will appeal to those whom it is specially designed to serve, and that it will make for the growth of a true catholicity of outlook and usage as well as for an increase in personal and civic righteousness.

MISSIONARY COMMENT

BAD MISSIONARIES. It would be amusing, if at root it were not so sad, to record the different anecdotes and rumors that we hear about "bad missionaries," whenever the announcement of a foreign missionary offering is made. The different forms that "bad missionaries" assume and the essential features of their badness are truly wonderful. Let it be distinctly understood at the outset that we carry no brief to defend the life and character of every man or woman who has gone abroad as a missionary. We acknowledge with sadness that there have been missionaries who have dismally failed and brought discredit and shame to the church. And we do not assert that every man now in the field is an ideal missionary or without faults. Neither do we decry criticism of missions and missionaries if it be honest criticism. None welcome it more than the missionaries themselves. A noted missionary, writing home for publication, said: "Let me say that all missionaries owe a debt of gratitude to those who call attention to the mistakes and failures of missions." What we do deplore, and what is exasperating, is that criticism which comes from those who know no missionaries and who never have taken the least trouble to investigate their work. It is true that such critics are usually from among those whose life, by its omissions or commissions, betrays an almost total misapprehension of the reality and scope of Christianity. Let criticism come, it is both welcome and valuable, but let it come with sincerity and not with a sneer; to remedy and build up, not to embarrass and pull down; with the evidence of a generous spirit not making an apparent excuse for not giving an offering. Some of the incidents which have come to us along this line show the petty spirit that prompts. We recently heard that the missionaries lived so luxuriously that they created scandal. Specific and concrete instances were not forthcoming if they were known, but instead universal judgments condemning all foreign missionaries. It is indeed new to us that missionary salaries have so increased as to permit the receivers to "live in luxury." Far from us to defend luxurious living in any Christian home, especially that of the church's clergy; but we may be excused if we doubt the evidence of casual travelers abroad who are ready to make broad and wholesale assertions in a spirit that proves that sincere interest in Christianity and in Christian missions is not the motive. We were seriously told on another occasion, by a lady who professed not only to be a Christian, but to believe in missions, that she had decided not to give any more money to missions, since she read a letter received from the wife of a missionary. In that letter the writer in describing her daily life and work, recorded, among other details, that they had chicken for dinner three times a week. For this crime this lady decided that she could not help to support missionaries in luxury while she herself could hardly afford to have chicken once a week. This was reported back to the writer of the letter, who replied: "Please, please don't condemn us and the work for eating chicken three times a week; it is a drug on the market here, and we eat it because it is the cheapest thing—not because we like it." This sounds ludicrous, but the only excuse for recording it is that such incidents have come to us as reasons why missions should not be supported. Let us say again, so as to be clear—there may be instances of the life and conduct of missionaries which bring shame and discredit to the church, men who are counterfeit, but the counterfeit itself is always proof positive of the existence of the genuine, else there would be no imitaition. If such cases exist, let the facts be known and the ills remedied. We plead for offerings not to support men and women who are not in deed and truth Christian missionaries, but for those who do bear about in their lives the marks of the Lord Jesus.

GOOD MISSIONARIES. It may be well to state here what are the marks of a "good missionary?" To say that he is a man "of the same mind with Christ Jesus" is perhaps too general—or, indeed, too comprehensive a statement to be explicit. To answer the question intelligently it may be well first to state the conceptions which were, and are still, in vogue in some quarters, as to what manner of men missionaries should be. One is "Any kind of a man will do who is willing to go—that strong men should not throw away their lives on the heathen." Another is "None but men of giant intellect should go, for they only can meet the subtle philosophies and minds of the East." While it is essential to have willingness and intellectuality in the missionary, the primary spiritual qualities are the first essentials for those who undertake missionary work. The evangelization of the world is a spiritual work. Therefore we need in missionaries, first, the qualities of spiritual leadership. This includes common sense, well-balanced judgment, some measure of personality, sympathy and prayerfulness. It is not necessary to comment in detail upon these qualities except to emphasize the first and the last—common sense and prayerfulness. Common sense is the very essence of spirituality. Some would qualify it by calling it "sanctified common sense," but as a celebrated preacher once said, "unsanctified common sense is the most egregious nonsense." Common sense reflects more of the spirit of Jesus Christ and commends His religion more than almost any other quality. It is equally essential in the missionary that he should be a man of prayer. The victories of prayer are in their fullness only known to God, but enough is shown to man to teach him how impotent the Christian worker is who lacks the quality of prayerfulness. The second great essential is the spirit of willing sacrifice. This includes the willingness to "endure hardness as a good soldier of Jesus Christ," and to surrender, if need be, all claims to personal ease and comfort. It is one of the paradoxes of Christianity that those who forsake most of ease and comfort for Christ's sake and the gospel proclaim themselves as rich above all their fellows. Let there be intellectuality by all means—it is most necessary and essential, but the qualifications that mark the man and his work as Christian are those primal spiritual qualities we have mentioned. If these exist we will hear no more about "bad missionaries." Once more we appeal—let us join in lifting this standard for missions and missionaries; let our criticisms be helpful even if they have to be severe; let us send the best men we can get and pay them the best salary we can afford as a Christian church.

MEMORIAL.

Minute on the death of the Rev. Alfred S. Clark.

The undersigned, appointed by the Bishop of the Diocese, desire to express, in behalf of the clergy present at the funeral and in behalf of the other friends of the deceased their sense of the loss of and their sincere regard for our departed brother.

After long service in the undivided Diocese and in the Diocese of Los Angeles Mr. Clark labored in various charges in or near San Francisco and had been Rector of St. John's Church, Stockton, for three years at the time of his death. He had won the esteem and affection of many friends and parishioners, and his decease is deeply regretted.

He was regular in all his duties and marked for his pulpit power and his personal address and courtesy. Ready to give his life to his country in the Spanish War, when Chaplain of the Seventh California Regiment, he was spared for a longer term of parochial usefulness.

We extend our sincere sympathy to the afflicted family, and we pray that we may all, with our departed brother, be found at the last account upon the right hand of our merciful Saviour.

JAMES OTIS LINCOLN,
DAVID McCLURE,
LOUIS C. SANFORD,
Committee.

ST. DOROTHY NOTES.

The Chapel of St. Dorothy's Rest, the convalescent home for children, is to be consecrated on Wednesday, May 31st (D. V.). Bishop Nichols will be the consecrator and Bishop Moreland the preacher. A special car is to be chartered and any friends desiring to attend will be most welcome. The round trip fare is three dollars. Notice of time of starting and returning will be published in the next issue. Lunch will be served at the Rest.

It is requested that all those expecting to attend will notify the Rev. J. O. Lincoln, San Mateo, as arrangements will have to be made in advance regarding the car.

The Chapel is the gift of one lady. The brass lectern, altar cross and the windows of opalescent glass are memorials, as is the Bishop's chair. To complete the furnishings altar vases, alms basin and a communion service are needed. The Rest hopes to open its summer work May 1st, as there are so many children and several mothers needing its help, after severe operations. In answer to numerous inquiries, it is stated that ten dollars will keep a child at St. Dorothy's for a month. N. O. L.

DIOCESAN NEWS.

Hanford.—Church of the Saviour.—Rev. D. M. Brookman, Rector.—The debt on the new Parish House is now $712 and the Rector has asked the congregation to cut this in two by placing $356 on the Holy Table on Easterday. It will be not an easy thing to do, but the people have taken hold of the idea and it is probable that the outcome will be successful.

At the eleven o'clock celebration of the Holy Communion on the first Sunday of the month the entire congregation remains in the church until the end of the service, no pause being made after the Prayer for Christ's Church Militant. It is an experiment, but the results thus far are gratifying. The congregation on the first Sunday of the present month was the largest under the new rectorship.

It is an annual custom for the men of the Parish to assemble in force on an appointed day for a "cleaning bee." Minor repairs are made on the church and rectory, lawns are mown, new trees and bushes planted, fences painted and the entire property put in first-class order. The men responded to the call last month with a will. The parish property is one of the beauty spots of the town.

The teachers in the Sunday School, in which the Blakslee lessons are now used, are required to keep a record each Sunday of the scholars' church attendance. The regular repetition of the question "Were you at church last Sunday?" is gradually bringing to pass the desired increase in church attendance on the part of the children.

At the request of the Rector, Mr. E. T. Cosper has undertaken the leadership of a class for the study of the Bible. It is a class for adults, both men and women, and will meet on Sunday mornings at 10 o'clock at the rectory. Mr. Cosper has had extended experience in work of this kind.

Livermore. A member of the Cathedral Staff for Missions who visits this place occasionally speaks of it as one of the pleasantest missions in the Diocese. The Church—Grace—is a model of simplicity and good sense, the congregation is made up of such as really want the services and attend faithfully, while the Sunday School, though naturally small, is remarkable for good order and especially for good singing. On inquiry it was found that much attention is given to singing in all the grades of the public school in the place, which partially accounts for this. The efficient little choir for the church services, too, is made up largely of young girls of the Sunday School. Services are held every Sunday morning and evening under the immediate direction of Archdeacon Emery.

Merced and Madera.—Rev. Prof. N. Saunders, Priest-in-Charge. — In both these towns not only the Church people but also others have responded most enthusiastically to the efforts of the Priest-in-Charge to advance the interests of our holy religion. On March 29th at Merced a fine class of seven was confirmed by Bishop Nichols, and at Madera, April 7th, a splendid class of eight was also confirmed by the Bishop. At Merced a fine vested choir of fifteen of the finest and most cultured voices in town renders faithful and unremitting aid to the beautiful services of our Church. Elegant electric lights, fine steps in front and a good cement sidewalk at the side, as well as in front, have recently been furnished for the church in Merced and all paid for. At Madera a fine vested choir of the best singers in town is now being formed. Each town has about 3,000 inhabitants.

Raymond.—St. Thomas' Church.—Fresno Flats.—Christ Church and parts adjacent.—Rev. Jonathan Nichols in charge.—The month of March was true to its reputation as he bade adieu to the foothills of the Sierras. Not a shingle is left on the south side of St. Thomas' Church, so I will have to go to the shingling business, Lenten duties to the contrary notwithstanding.

Sunday work among the stations of Fresno Flats, O'Neals and Coarsegold has been most arduous during the last quarter for the reason that every other Sunday was stormy—hard work and meager results.

The denominations seem to envy the church work among these mountains or are desirous of helping in sowing the seed. They have their missionaries that follow our missionary everywhere. They have had as many as two and three at a time and some of their best speakers have visited these stations. They have made great effort to gather the names of those who are not church people. The majority of the people here prefer the Church and the greater number have their names on our books and are related thus directly or indirectly to our worship and ordinances.

We are preparing to have the Easter service at St. Thomas', Raymond, this year. Other stations have made the same request. Raymond has the prior claim because the people of Raymond have not had Easter church service but once during the last five years, and that was a year ago. The appreciation was such then that the church was beautifully decorated and the attendance strained the capacity of the church building.

The stages begin to run to the Sugar Pine Mill and extra trains began Sunday, April 2d, as precursory to the opening of the stage roads to the Yosemite Valley. Spring will thus facilitate both temporal and spiritual interests.

San Francisco.—All Saints' Church.—Clergy of St. Luke's in charge.—On March 29th the Bishop and Standing Committee gave formal consent to the organization of All Saints' Parish, San Francisco. The parish is financially prepared to call and support its own rector. Its brief history presents two points of general interest. The territory that is now embraced by All Saints' Parish was a remote part of St. Stephen's Parish, where the Rev. E. J. Lion, of blessed memory, had founded a mission Sunday School. This territory was voluntarily relinquished to the clergy of St. Luke's Church because they, being three in number, were prepared to carry on more extensive work. We understand that this action by St. Stephen's Parish stands by itself in the history of this Diocese. Its unselfishness and broadmindedness readily appear. The second point of interest is that the parish has been built very rapidly. The first church service was held less than eighteen months ago. The church building was first occupied on Easter Day, 1904. The visible reason for this rapid success under God is that the mission has had the constant ministration of priests from the beginning and that no emergency has been permitted to interrupt the established order of public services. A property worth $10,000 has been nearly paid for. The people of St. Luke's Church have contributed about $3,000. An adequate and valuable

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organ has been given by a generous woman of this city not a member of the Church. Communicants in good number have been gathered together, of whom practically none are drawn from existing parishes. All Saints' Church is on Masonic Avenue near Haight Street. It is modestly but completely equipped.

B. M. W.

San Francisco.—Grace Church.—Rev. David Evans, Rector.—We clip the following notes from the **Grace Church Pastoral:**

After a brief sojourn of two months in the parish as Curate, the Rev. Arthur Bernays has resigned his position to take charge of the work at the Seamen's Institute, in Portland, Ore. It is a matter of regret that the association of Grace Church, with the Seamen's Institute, on Steuart Street, in the person of a curate, common to both, should have been so abruptly terminated, for much good might have resulted from it both to Church and Institute. Mr. Bernays threw himself heartily into the work of the parish while among us, and made many warm friends, who follow him with their best wishes to his important field of labor at Portland.

Through the will of the late Mr. Winfield S. Jones, of revered memory, Grace Church now possesses an endowed bed at each of the following hospitals: The California Hospital for Women, St. Luke's Hospital and the Children's Hospital and Training School for Nurses. The endowment bequest in each case was $5,000.

A pew is now reserved in Grace Church for the guests of the St. Francis Hotel.

San Mateo.—Church of St. Matthew.—Rev. N. B. W. Gallwey, Rector.—The Ivy Leaf adds one more to the increasing and ever welcome list of parish papers that find their way to this desk. We glean as follows:

A service is being held every Tuesday in Lent at noonday in a building on the public street of the town. This is for men only, beginning promptly at 12:05 p. m., and continuing only twenty minutes. There is some prospect that this meeting will be held every day during Holy Week.

The Young Men's Club has been reorganized and is showing renewed life and interest.

There is a hopeful cheery tone in the announcement of good attendance at Lent services, of a satisfactory volunteer choir and of new choir vestments.

We heartily appreciate the kindly words for The Pacific Churchman in the issue of April 2d, and hope for good results.

South Berkeley. — St. Matthew's Church.—Rev. R. Renison in charge.—On Sunday, April 2d, our Bishop visited the mission and confirmed 19 candidates who were presented by the Vicar, Rev. R. Renison. The church was filled to its utmost capacity and more than 50 had to stand in the porch and the vestry. The Bishop preached a most impressive and edifying sermon on the "Meaning of the Sacred Rite." The church was very tastefully decorated with lilies and evergreens, and appeared at its best. St. Matthew's Church now occupies the large and spacious lot on the corner of Russell and Grove streets, to which it has been moved within the last couple of months. Several improvements have been made in the vestry and robing room. The latter was much needed, as our choir has grown from 18 to 28 in number. The church is doing well and the outlook is still better. South Berkeley is growing more rapidly than any other place around the bay. New church families are coming in all the time and as a consequence the growth and permanence of St. Matthew's is an assured fact. Our Lenten services are well attended. The average attendance would compare favorably with other churches. On the whole St. Matthew's we believe is moving onward and upward and we thank God and take courage.

WOMAN'S AUXILIARY TO THE BOARD OF MISSIONS.

CALIFORNIA BRANCH.

President—Mrs. James Newlands, 2902 Clay Street, San Francisco.

Secretary — Mrs. A. M. Lawver, 2304 Franklin Street, San Francisco.

Treasurer—Miss L. J. Gibbs, 3525 Washington Street, San Francisco.

Please note above change of Mrs. Lawver's address.

Diocesan Meeting.

The May meeting will be held at St. Paul's Church, San Francisco, on Monday, the 8th, instead of the 1st, as the latter will be a holiday. Officer's Conference, 1:45 p. m.; general meeting, 2 p. m.

The Annual Meeting.

As soon as all arrangements are made official notice of this meeting will be sent to branches, with blanks for their annual report.

It is earnestly requested that parish treasurers will remember that the Auxiliary year closes May 1st, and, together with the secretaries, will gather all data in time to make accurate reports. As the Alaska boxes will not be shipped until late in May, work for them may be approximately valued, or report made when the goods are forwarded.

The March Meeting.

The announcement that Bishop Rowe was expected drew a large number to St. John's Church on the afternoon of the 3d. But when it was learned that his coming was deferred and that other op-

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portunity would be made to hear him, the Auxiliary settled down cheerfully to consider the interests in hand.

Plans for increasing interest in the United Offering and in the Bishop's Auxiliary Fund were considered and branches present made reports.

Resolutions were passed in acknowledgment of the Rev. J. Wilmer Gresham's highly valued addresses at the Quiet Day and in appreciation of the courtesies of St. Luke's Rector and people on that occasion.

By a rising vote the Secretary was instructed to offer the services of the Auxiliary to the committee having in charge the arrangements for keeping the fiftieth anniversary of the consecration of the Bishop of the Diocese.

Although the special feature announced for the afternoon's interest was decidedly novel and many were unprepared to contribute to it, the recalling of the teachings of the Quiet Day proved valuable to those who had shared its blessing, and instructive to many who knew of it for the first time. The Secretary opened with a repetition of the Bishop's counsels at the celebration and Miss Hill led in the presentment of gleanings from the several addresses in the order given by Mr. Gresham.

This was an effort to make more permanent the good things heard so gladly in the time of quiet, so easily lost in the noise after care and business.

A second visit of the Secretary to the women of Trinity, Pt. Richmond, resulted in their becoming a branch of the Woman's Auxiliary. By a provision of the California Branch to foster the work and enlarge the views of women in new missions, this Auxiliary will report to the Auxiliary such work for Church and Sunday School furnishings as is not reported to the Diocesan Board and will enter into the larger work of the Church as it can, beginning with the study of Missions and contributing to the Altar Fund and to Diocesan Expenses. The officers are: President, Mrs. V. A. Floyd; Vice-President, Mrs. E. Rueger; Secretary, Mrs. H. C. Adair; Treasurer, Mrs. R. Greathouse.

By invitation of the Guild of All Saints', Palo Alto, the Secretary made her visit to this branch, now happily closing its Lenten missionary work. A very sympathetic audience heard the story of the Triennial and its application to our resources, and it was good to be with this earnest band, so faithful to the Church's interests. The presence of the priest in charge and of the Rev. R. E. Armstrong, going as missionary to the Philippine Islands, added much to the occasion.

PROTESTANT EPISCOPAL OLD LADIES' HOME.

THANKSGIVING OFFERINGS.

STATEMENT OF MONEYS RECEIVED.

Alameda—Christ Church	$ 7 00
Berkeley—St. Mark's	38 10
Corte Madera—Holy Innocents	3 70
Mare Island—St. Peter's	12 50
Menlo Park—Trinity	1 00
Mill Valley—Our Saviour	8 05
Modesto—St. Paul's	1 50
Monterey—St. James'	1 20
Nevada City—Trinity	4 05
Oakland—	
Trinity	18 10
St. Andrew's	6 25
St. John's	18 75
St. Paul's	40 45
Petaluma—St. John's	9 00
Raymond—St. Thomas'	1 00
Redwood City—St. Peter's	1 60
Ross Valley—San Anselmo Chapel	26 70
Salinas—St. Paul's	2 30
San Francisco—	
Good Samaritan	4 90
Grace	44 05
Holy Innocents	2 50
St. James'	5 10
St. John's	12 81
St. Luke's	76 61
St. Mary the Virgin	2 50
St. Paul's	17 50
St. Peter's	13 55
St. Stephen's	21 05
Trinity	180 55
San Mateo—	
St. Matthew's	27 30
St. Matthew's School	1 25
San Rafael—St. Paul's	11 20
Santa Clara—Holy Saviour	3 95
Santa Cruz—Calvary	10 61
Sausalito—Christ Church	13 80
Selma—St. Luke's	50
Stockton—St. John's	6 65
Tulare—St. John's	1 20
Visalia—St. Paul's	1 90
Watsonville—All Saints'	5 90
Woodland—St. Luke's	5 15
Total	$671 83

MRS. S. L. FOSTER, Treasurer.

CHURCH EXTENSION FUND.

MONTHLY STATEMENT.

AMOUNTS RECEIVED FOR THE YEAR TO APRIL 9, 1905.

	Apportionm't.	Rec'd.
San Francisco—		
Trinity	$1,404 00	$351 00
Grace	939 00	234 75
St. John's	283 50	38 36
Advent	135 00	
St. Luke's	1,201 00	177 66
St. Peter's	81 00	23 55
St. Paul's	379 00	23 50
St. Stephen's	283 50	34 86
St. Mary's	27 00	
Good Samaritan	64 50	19 20
St. James'	54 00	6 50
Holy Innocents	64 00	12 45
Oakland—		
St. John's	236 00	
Advent	319 00	
St. Paul's	664 00	78 71
St. Andrew's	54 00	
Trinity	251 00	30 93
Alameda—Christ	351 00	
Berkeley—St. Mark's	534 00	138 00
Belvedere—St. Stephen's	25 00	
Centerville—St. James'	13 50	5 95
Corte Madera—		
Holy Innocents	13 00	4 50
Haywards—Trinity	27 00	3 60
Livermore—Grace	17 00	
Lorin—St. Matthew's	9 00	
Martinez—Grace	23 00	6 00
Mill Val.—Our Saviour	47 00	6 45
Niles—Trinity	9 00	2 25
Pt. Richmond—Trinity	14 00	2 97
San Rafael—St. Paul's	191 00	
Sausalito—Christ	102 50	25 65
Gilroy—St. Stephen's	25 00	1 65
Hollister—St. Luke's	19 00	3 10
Jolon—St. Luke's	4 00	
King City—St. Mark's	7 00	
Los Gatos—St. Luke's	31 00	5 20
Menlo Park—Trinity	126 00	20 52
Monterey—St. James'	9 50	8 00
Pac. Grove—St. Mary's	46 00	19 05
Palo Alto—All Saints'	112 00	
Paso Robles—St. James'	14 00	
Redwood—St. Peter's	13 50	
Salinas—St. Paul's	71 50	18 05
San Jose—Christ	24 00	3 00
Trinity	341 00	
S. L. Obispo—St. Steph.	27 00	
S. Mateo—St. Matthew's	445 00	119 25
" School.	17 00	4 50
S. Miguel—St. John's	4 00	
S. Clara—Holy Saviour	49 00	4 05
S. Cruz—Calvary	111 00	17 00
Watsonville—All Saints'	39 50	5 75
Bakersfield—St. Paul's	84 00	5 00
Fowler—St. Michael's	16 00	7 75
Fresno—St. James'	122 00	
Hanford—The Saviour	88 50	
Madera—Trinity	11 00	9 50
Merced—St. Luke's	11 00	
Modesto—St. Paul's	19 00	5 30
Oakdale—St. Matthias'	6 00	
Selma—St. Luke's	13 50	4 85
Sonora—St. James'	13 50	
Stockton—St. John's	336 00	13 30
Tulare—St. John's	9 50	2 85
Tuolumne—St. Michael's	12 00	
Visalia—St. Paul's	19 50	10 95
Sundry places not in apportionment		13 15

SUMMARY OF RECEIPTS.

Con. San Francisco	$1,235 01
Con. San Jose	233 12
Con. San Joaquin	60 00
Other sources	60 00
	$1,588 48
Disbursements	1,681 55

A number in the parish contribute nothing to its support. They do not rent sittings or pews; they place little or nothing on the plate as it passes Sunday after Sunday; they do not give regularly and systematically to any parish or Church cause, and yet they are not poor, either. In fact, they are what the world calls religious "deadheads." They occupy places in church, they appear to enjoy the worship, they get the benefit of the preaching and music, they call for the services of the clergyman in sickness and trouble, and expect him to lay them away decently and in order when they die, all free of cost. In the meanwhile they spend upon their worldly ease and enjoyment what they are thus saving from the parish and the Church. We submit that this is rather small, and if it is done intentionally, it is mean; if thoughtlessly, it is reprehensible.—Selected.

EDWARD E. OSBORN

Patent Attorney

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LITERATURE OF THE DAY

Ministers of the Word and Sacraments: S. M. Taylor, M.A. (Longmans, Green & Co., $1.50 net, mail $1.60.)

This book consists of lectures given at King's College, London, to a large class of students preparing for Deacons' Orders. They are plain, practical—so practical as to go into minute details which in the ordinary book of this kind are regarded as too obvious for mention, but which nevertheless need, and very urgently need, distinct enforcement. That most uncommon of senses, common sense, dominates every counsel in the book. We cannot go into detail, but would emphasize the confirmation chapter as especially valuable. The newly ordained priest ought to read it over and over till he has thoroughly worked into the texture of his mind every sentence of it and made up his mind to reduce it to practice. The writer of this notice would have been inexpressibly grateful for its counsels in past years, but he has reason to be thankful for them now, for a tolerably long experience under very varied conditions convinces him of their soundness.

The author recommends the newly published **Manual for Confirmation,** by T. Field, Oxford Text Series (35 cents), and in that also we thoroughly agree with him. We have just gone through it with confirmation classes and found it more helpful than any manual hitherto used. No manual can be or ought to be slavishly adhered to, but the lines on which this is constructed make it remarkably adaptable and above all it marks out a course of clear and decided teaching along with the substance of it. But to return to Mr. Taylor's book: it is one that every Deacon ought to possess himself of, for in every department of his work he will find help and counsel touching not the great things alone, but the bothering infinitesimal little things he hardly likes to ask advice about but which it is absolutely essential to the success of his work that he should know. So far as this Diocese is concerned, it lacks one thing, and it could not be otherwise, viz.: counsel for the Deacon in the isolated missions. Yet it is just there where counsel and direction are urgently needed. There is very much in Mr. Taylor's book which would be very helpful to such a one, but a short, practical manual, adapted to the special needs of the younger clergy in isolated cures, would surely be of great service.

The King's Cupbearer is the title of a sermon preached by the Rev. W. R. Huntington in memory of the Rev. Winchester Donald, and it is very much what a sermon of that kind should be—a faithful and well drawn character sketch of the man in his life and work. There is a very good photograph which of itself reveals the attractive personality of Donald and his power of drawing men to him and lifting them to higher levels.

The Training of the Twig (Religious Education of Children): Rev. C. L. Drawbridge, M.A. (Longmans, Green & Co., $1.25.)

This book is meant for parents as well as for those teachers who, as the author puts it, "have undertaken a part of the parents' responsibility," and most of the clergy know from sad experience how the former neglect and how largely incapable the latter are of teaching effectively. The author goes down to the very root of the matter and shows in the plainest and most direct way both what is and what is not the most effectual way of lodging truth in the minds of children. It is quite clear that what he says is not only based upon large experience and upon a wide knowledge of child nature, but that he is also a master of the difficult art of communicating knowledge. There are many parents who would like to teach their children the truths of religion, but do not quite know how to set about it. This book will show them. The Sunday School teachers who are willing to concede that there may be something which they do not know and are consequently willing to be taught will find this book a great help, and the clergy who catechise may also learn much more than they know of the great art of teaching by questions, for not many of them seem to know that judicious and successful questioning is one of the fine arts. And we should like to say a last word of praise for the unusual and very tasteful binding.

The Eye, Mind, Energy and Matter: By C. Prentice, M. D. Published by the author, Chicago.

This seems to be an attempt to prove that most of the ills flesh is heir to may be cured by treating the eyes. Possibly—but we recognize our limitations.

Tor, a Street Boy in Jerusalem: F. M. Kingsley. (Altemus & Co.)

This is a story of the time of our Lord. We have no liking for any attempt to reproduce the story of the Gospels in fiction, certainly not for children. But there are people who fancy they can paint the lily and improve on nature.

MAGAZINES.

We have just received from England the first three numbers of the **Interpreter,** a magazine which proposes to deal with the whole subject of Biblical criticism in a simple, direct and reverent manner, aiming to show that the spiritual character of the Bible has not suffered by change of attitude with regard to its literary character. The contributors include some of the best scholars in England, such as Bishop Ryle, Canons Driver, Sanday, Ottley, Kirkpatrick and other equally well known Oxford and Cambridge professors. It has a different purpose therefore from that of the **Church Quarterly** and ought to find plenty of readers, among the clergy especially. The price is only six pence monthly, but its type and get-up are equal to the best magazines.

Frenzied Finance runs on like the famous brook as if it would go forever in **Everybody's,** but in rather a more exciting fashion. There are at least two notable stories, one "The Valley of Content," which is delightful, and the other by the now famous authoress of "The Masquerader" is one of the surprises she delights in.——**Records of the Past** has some good photographs and interesting papers.——**Scribner's** opens with an article on "Kits and Outfits," which ought to be extremely useful to campers out. There are more of Mme. Waddington's always delightful letters, "The Edge of the Wilderness," with really good colored pictures, and an article on "Political Problems of Europe as they Interest America."——The **Atlantic** is full of notable articles, as usual, and stories. The "Eternal Life," by M. Munsterberg, demands more than casual reading. A posthumous paper by Lafcadio Hearn, a critical paper on Henry James, Letters of Mark by Wentworth Higginson. The number is eminently readable from start to finish.——Even if the reading matter in **Impressions** (Elder & Co.) were not so good as it is, the number would be worth getting for the two exquisite photographs it contains, one of La Torre del Mangia of Siena, the other of one of W. P. Pritchard's curious and beautiful submarine studies. But the contents are interesting. Professor Bacon's short paper on Sierra, R. L. Porter on Mr. Pritchard's work and a very curious saga of Hamlet, King of Denmark.——**The Criterion** has its usual budget of good stories and if anyone wants a psychical puzzle there is a paper on "Serendipity" which ought to satisfy them. We never saw the word before and don't want to see its barbarous ugliness again. There is a good article on Bruges with some really excellent drawings of its famous belfry—Longfellow's belfry.——**The Pilgrim** is interesting. Easter in Many Lands, some curious particulars about the Waldensians in America, Woman's Hand in the World's Work, with about a score of portraits of the leaders, are some of the contents. H. H.

How often when we think ourselves moved by a just resentment we are pampering our own feelings of hate and pride.—E. A. Washburn.

Self-sacrifice, illuminated by love, is warmth and life; it is the death of Christ, the life of God, the blessedness and only proper life of man.—F. W. Robertson.

All Books Reviewed in this paper can be obtained at lowest Prices at . . . "The New Book Store" ✱ 23 Grant Avenue ✱

CORRESPONDENCE

CLERICAL HONOR.

To the editor of The Pacific Churchman:—Mr. Ramsey's letter is a good illustration of the saying: "No one is infallible, not even the youngest amongst us," and Mr. Lang, amazingly versatile as he is, can hardly be taken seriously as a judge in theological matters. James Martineau and his lay interlocutor were hardly better qualified. The former can scarcely be considered an authority on loyalty to the Church of England, and his lay friend in all probability was not in a much better position to form an unbiased opinion. Farther, the heresy of one generation has a way of developing into the orthodoxy of the next. Anyway, there are wide differences of opinion as to the standards by which loyalty to the Church is to be determined. The term "Broad Church" is confessedly vague, including many and widely differing shades of opinion. When a clergyman brings so serious a charge as a breach of honor against any of his brethren, he is bound, in common fairness, to be precise and discriminating in his statement of it. Archdeacon Hare, Denison, Maurice, and Charles Kingsley were Broad Churchmen. Does Mr. Ramsey think they were disloyal—dishonorable? It might surprise him, perhaps, if he were to read Maurice's Theological Essays and compare his teaching on the Atonement, for instance, with that of C. W. Moberly. But perhaps Mr. Ramsey includes that author in his condemnation. Bishop Gore and the Lux Mundi men would have been considered the broadest of the broad twenty-five years ago, and perhaps Mr. Ramsey classifies them under that head now. But still they will be reckoned tolerably good churchmen. I do not profess to hold a brief for Broad Churchmen, but one gets tired of those charges of "breach of honor" brought against the different parties in the Church by those who differ from them. Mr. Ramsey's accusation might with perfect ease be brought against Low Churchmen, and it is just possible that even High Churchmen and ritualists may seem to those who differ from them equally open to the breach of honor charge. So much depends on the point of view, and it is even conceivable that Mr. Ramsey himself may develop into at least a broader churchman in the course of another decade or so.

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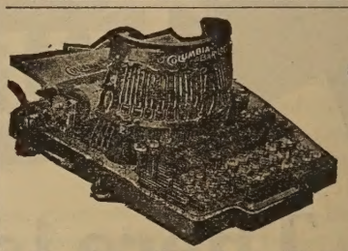

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